CONVOCATION NUMBER

TOWN & COUNTRY CHURCH

In This Issue

• The eighth session of the National Convocation on the Church in Town and Country was held at Portland, Oregon, October 30-November 1, 1951. The Convocation is held annually.

This issue presents a report of the addresses made available to us, and digests of the deliberations of all the twelve commissions.

The Convocation is a most informal type of assembly. All interested in the town and country church may attend. It brings together the persons most concerned so that they may worship together, educate one another and make plans and recommendations.

The various recommendations made by speakers and commissions are made on their own responsibility, and are not official declarations of either the denominations or the state councils or the National Council.

All interested organizations are urged to study, to use, to adopt or adapt what comes out of the sessions of the Convocation.

No. 77
February, 1952

What Should We Emphasize in Our Programs?

HOLBROOK LIBRARY PACIFIC SCHOOL

CALVIN SCHNUCKER

• First of all, and above all, the town and country church must concern itself with the care and cure of souls. To lead men out of the prison house of sin, from under the shadow of doubt, and away from the blinding passion of selfishness and greed is your task, men of the town and country—to do less is to deny your call and to cripple your witness. Too many people, even within the church, are not of the church because they do not know what the church stands for.

Basically, by the extreme activism of our American rural church system, we have traded activity for contemplation; doing good works for salvation; being within the law for Christian citizenship; neighborliness for Godliness.

Strength to Live

We of the town and country church must return to the job of indoctrinating both young and old throughout our constituency with a theological and spiritual dynamic which not only explains the dilemma of our generation but gives the strength necessary to live as Christians in the midst of moral decay and blighting temptation.

This indoctrination is not a commodity which is stirred up in large aluminum kettles on the gleaming white electric stoves of beautifully remodeled church kitchens, although fellowship and good friendships may indeed there be found.

As the scientific student knows, formulae and discovery in the world of the physicist come as the result of hard study and consecration, so the achievement of an adequate theological and spiritual dynamic can come to our constituents only through hard study and directed consecration. To this task we are recalled with an urgency and an immediacy which we dare neither ignore nor deny.

Christian Living

The one problem which has most plagued the rural church because of its sociological leanings is that of the community. Today it is most undesirable for the rural Christian family to live without a community. In fact, Christian living reaches maturity and its most satisfying expression only within the community.

The concept of community has been a changing one. No longer is it merely geographical. No longer do primary economic services determine its existence. The school and education have forfeited their right to centering the community through the continually expanding educational unit which serves an ever-enlarging territory.

The rural church remains the one institution which has the right and the qualifications to center and give life to the community. By drawing its people into a solidarity of purpose, a oneness of spirit, a togetherness in the face of challenge, it can best re-establish the community.

Each church can best fulfill this need in the lives of its constituent members. The church that in addition to its care and cure of souls succeeds in the establishment of such a community will be the one that in vigor may live best and longest in any given area, no matter how many additional local churches may be seeking to eke out existences.

A United Front

Denominational isolationism and self-assumed superiority sticks like a fishbone in the throats of those people whom we most would like to reach. The condemnation of the church on the part of many of those outside its influence has largely been based on our inability even in the times of most extreme need to present a united front, a brotherhood of understanding.

We must more and more be willing to discover and explore the common ground which must somewhere be present even between churches as extremely separated as the Lutheran Church, Missouri Synod, and the Congregational Church. If we seek for differences, lo! they are there, easily discovered, handily emphasized. Because of our continued emphasis on differences, we have raised antagonistic forces which give the lie to our assumed goodness.

On the other hand, the discovery of common ground and common goals with continued emphasis on these basic realities will bring about a togetherness and strength which we so desperately need.

If we would spend as much time on our basic togetherness as we now do on our theological or polity differences, the kingdom of God would take on a great deal more of reality.

Ross W. Sanderson, pointing to a map of the Pacific Northwest, educates Glenn Sanford, Tom Tripp, Marjorie Minkler and Paul Lynn.

The Rural Church's Program

Although it is true that a large portion of the rural population is funnelled off into urban areas to make its mark upon the world in the various occupations which have room for absorption, the church in town and country is now in a position to recruit youth to the four great areas of activity which actually control the future of America.

The first of these is in the area of communications. Radio and television, newspapers and books. The rural church with its handmaid, the rural school, can both prepare and channel a portion of its constituency into this area.

The second of these is the field of education; i. e., teaching and the ministry. The impact of education is slow but it is very certain. It has in the past been able to sway entire generations.

Diplomatic service, both on the local, national, and international levels, is the third area of service I have in mind.

In the area of welfare, we have our fourth great field to which to channel our youth. I am thinking of doctors and nurses, social workers and supervisors.

These four are the areas which truly control the mores and customs, the culture and world relationships of our country. Men and women, I mean Christian men and women, I mean Christian men and women from our town and country churches, are the ones who shall control this destiny on condition that we of the rural church provide that sort of guidance to our constituency today.

Key to the Door

Because in our town and country areas we have become aware of forces which are at work to negate the effectiveness of the Christian program, we feel an immediacy and an urgency in this time of national and international crisis which will either lead us into an intelligent appraisal and effective planning to meet the challenge of crisis, or will cause us to withdraw into a shell of indifference and frustration.

I believe with all sincerity of heart and mind that the town and country church still holds the key which will unlock the door to a future of understanding. Brotherhood among men who recognize that in Christ the mountains of misunderstanding, the deep valleys of distrust and the high walls of bigotry and hate shall pass away.

This is the light in which I see your job and mine today.

State Councils

• The National Convocation on the Church in Town and Country can only be conducted with the cooperation of large numbers of people and organizations.

The Oregon Council of Churches carried the many responsibilities which can only be cared for in the state in which we meet. It received many advance registrations, and arranged the Oregon portion of a "trek" taken by sixty persons, mainly executives of national denominational and interdenominational organizations from Portland to Spokane, October 26-28.

The Washington-Northern Idaho Council of Churches arranged the tour through the state of Washington and the Columbia River Valley. This tour is described in a separate article.

The 1952 Convocation

• The 1952 National Convocation on the Church in Town and Country will be held at Columbus, Ohio, October 29-31. From time to time announcements will be made in this journal concerning the plans and the program.

Cooperatively Churching the Columbia Valley

ROSS W. SANDERSON

• Nobody can try to understand the Columbia River Valley, from any standpoint—whether geographically, culturally, or from the viewpoint of adequate churching—without being tremendously impressed by the mighty panorama it presents. One need neither to approve nor to disapprove the method of the financing of the Coulee Dam to be awed by its sheer size and simplicity.

One is impressed by the ancient emptiness of the Grand Coulee, and the elaborate plans of the Bureau of Reclamation for hoisting Columbia water 280 feet into the air, impounding it in a long equalizing reservoir big enough almost to float Steamboat Rock, and then allowing this water to find its way by gravity down a long system of canals, siphons, and minor ditches, with spillways and storage reservoirs en route.

One is impressed also with the Bureau's elaborate plans for new communities to be made up of people on small acreages, once the water is on the land.

Meeting the Needs

Our study of the Columbia Basin project and its churches began with certain basic presuppositions. These had to do with certain ecclesiastical facts, which we did not seek to evaluate but accepted as part of the topography of the situation. We found, for example, three major variants of ordinary, traditional denominational churching in the state of Washington. We found community churches (some of them interdenominational, others denominational, still others undenominational); we found also both federated and so-called "United Protestant" churches.

Having studied the area, its present population, and its churches, its expected population, and its needs, we presented a tentative schedule for the churching of the area from Ephrata and Quincy to Eltopia and Frenchman Hills. Our report* was considered in early September, 1950, at a full meeting of the Department of Church Planning and Strategy of the Washington Council of Churches. It was there revised, and has since been further revised. Doubtless there will be other revisions.

Our problem was to provide a means by which the needs of the incoming population, numbering more than 60,000 and scattered over 5,000 square miles, can be met during a critical decade. We outlined five possible plans of designating what churches were to be organized where and when.

By vote of the Washington leaders of the cooperating denominations, it was determined to "provide for denominational allocations only in the established towns where churches already exist, and United Protestant allocations, wherever practical, in the towns or trade centers yet to be organized." Some further modification of the over-all plan may be deemed necessary.

Cooperative Churchmanship

So much for history. What now is the significance of all this? First, it deals with an area which is in sharp contrast with most of rural America. Here, because population is coming in rather than shrinking, is what has been called "America's Number One Rural High Potential Area for the 1950's." This is not non-farm rural, it is agricultural; and it is to consist of family-sized units, not huge industrialized holdings.

Second, we have here a planned economy to deal with. While private ownership will be the pattern, so far as homes and farms are concerned, communities and facilities are being competently blue-printed in advance.

As the Bureau of Reclamation can plan with reference to maps showing two-foot contours, so that every acre of land can receive water by gravity, so the church begins to treat

*"The Columbia Basin Project and Its Churches," by Arthur L. Frederick and Ross W. Sanderson, published 1950 by the Washington-No. Idaho Council of Churches.

Part of the 60 who toured the Columbia River Basin Project.

its opportunity with the skill and precision of the cartographer.

The occupation of this area by cooperative churchmanship underscores a long tradition of comradeship and goodwill among the cooperating denominations in Washington, under the banner of the Council of Churches. Here ecumenical engineering begins to make definitive sketches for the joint occupancy of the land by religious bodies determined to help one another succeed, and each to rejoice in the success of the other.

Each of these churches will need to exhibit an inclusive spirit. This means the playing down of angularities, the broadening of sympathies, an imaginative outgoing to people of heterogeneous backgrounds, without loss of loyalty to the communion with which the particular church happens to be related. The alternative is the continuance of the present all too prevalent wicked and stupid overchurching.

If the churches are to serve throughout the area, meeting wide varieties of need in swiftly changing time patterns, we must not only build a giant church grid, hooking up the varieties of ecclesiastical organization into a unified source of spiritual transmission, we must be able first of all to be able to put something into the spiritual power pool before anybody can draw out from it power, or heat, or light.

Power from Above

If we Protestants of a cooperative type are to be effective transmitters of spiritual energy, we must remember that we cannot go on using up spiritual capital and at the same time meet the demands of new populations. We too must be able to transmit, if not to generate, new power as and when needed.

How shall we be able to do this?

The waters of the Columbia rose in the mountains, from whence cometh the help of every irrigation-land farmer and his church. His help cometh from the Lord, who made the mountains, and the rivers, and the dry hills whereon grow the great stretching waves of wheat. If the water is to reach this land, it will have to start far back at an altitude much above the farmer's own water-gate.

So we, who are the spiritual valve-men along the canals wherein flows the water of life, must look, all of us, to a source that is higher than we, who created us all, whose we are and whom we serve, and in whom alone we can achieve human brotherhood and cooperative churchmanship.

We can count on the continuity of the showers of God's blessing. Let us see to it that through no failure of ours there should ever be a spiritual brownout in the decades and centuries to come. Ours it is to see to it that the hearts of in-migrant thousands "grow full to o'erflowing."

From Governor Douglas McKay, Oregon

• When one looks at public affairs today, one has the impression that we of the churches haven't done much about it. We have set the church aside from the rest of life. The people of the churches have also done a poor job of salesmanship.

Christian people should contribute their personalities. This nation was founded by God-fearing people who realized that freedom comes through worship of God.

Religion is a way of life and must affect all of life. The great achievements of this nation have not come primarily because we have had our great material resources, or because we have worked harder, or because we are "smarter." They have been made possible because there have always been those emphasizing the dignity and brotherhood of man.

Government is the servant of the people, and in this nation people have opportunities to improve their situations.

Our own apathy is our greatest handicap. We seem to lack the crusading spirit necessary. Yet this spirit is fundamental. If there is the right spirit we can go on to do other essential things, such as education in citizenship and assumption of personal responsibility for public affairs.

Architecture

FROM THE COMMISSION REPORT

• After two discussion periods, an illustrated lecture, and a field trip to Portland churches, the commission on Town and Country Church Architecture emphasized the serious need for a thorough study of the church's area of responsibility before building a church edifice. The building of a new church affords an opportunity to review community needs and the church's over-all program. It should also be borne in mind that ample, suitable space is necessary for the teaching of little children.

It is necessary for the church that is contemplating building to procure competent architectural advice. This is important for even the smallest venture. Architectural service may be obtained from the Bureau of Church Building and Architecture of the National Council of Churches, or from the church erection departments of the major denominations.

Existing buildings may be greatly improved by simple landscaping, paint and plaster, structural repairs, suitable furniture, and the elimination of outmoded and soiled charts and hangings. Cleanliness and the use of light and color help to create a cheerful and attractive place that is worthy of the name, "God's House."

—HARRY ATKINSON, Chairman

The First Baptist Church, Portland

• The "host church" was the First Baptist Church, Portland, which had just the kind of auditorium we needed and also a religious education building that housed all of the twelve commission meetings at one time. The Rev. Ralph Walker, the minister, also conducted the devotions at an evening session. The members of the staff of the church were ever present to do the numerous things that make a meeting possible.

Town & Country Church

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Contributions of Women's Organizations

MRS. JAMES D. WYKER

• Some time ago at a state convention I heard a rural minister say: " 'The old gray mare ain't what she used to be'—and neither are the folks who feed her oats!"

This is true, also, of the feminine part of "rural folks." A new woman is emerging in rural life today, along with the new community. I am not a good "we womenner" for I believe that God intended that men and women should work together as companions in all areas of life.

Changing Customs

As we study the Old Testament, we find that woman is spoken of always in relation to man. But in the Gospels, Jesus sees man and woman alike—children of God. Now, we find that in all countries where the Gospel message has gone, woman has been lifted above the position of slave and servant of man to that of companion. Jesus gave dignity to womanhood.

Our difficulty within the church is that men have listened to Paul rather than to Jesus. And they have not made the effort to find out that Paul was speaking out of the social customs of his day. They have taken those social customs and lifted them as the rule.

Social customs have changed and, today, women do not wear veils over their faces. They cut their hair, they speak in public and, with God-given minds of their own, they do not always feel that thy must necessarily ask their husbands when they want to know anything. I believe that God intended that women should be eternally feminine but that he gave us minds to use and he intended that we should use them.

The Rural Church

The rural setting is one of team work where a man and woman work together. The woman understands her husband's occupation and works shoulder to shoulder with him.

It is regrettable that within the rural church, however, the men are the leaders who work at the policy-making levels, handing down their pronouncements and decisions; and women, who make up a large part of the constituency of the rural church, are strangely absent from the policy-making bodies.

Women may serve dinners and raise money to pay the young preacher who is struggling through seminary so he can go on to "the larger field." A woman may make calls and be the "Pastor's Helper." But a woman does not often have the privilege of being a member of a church board or of a committee where important decisions are made.

Fortunately, young men are now entering the rural church field who have no illusions about "the larger field." They intend to stay in the rural parish, and for them, it is "the larger field." They are bringing with them young women who will serve in the home, the church, and the community.

Many of these young ministers are finding the women of the rural parish are women who for some time have been working in rural organizations (University Extension, Farm Bureau and the Grange), and can also serve with dignity within the church.

Companions

In the emerging new community, rural leaders are not living in some distant town or city, but are out with the people! For years, I have been reading this poem, although I do not remember who wrote it:

Goshen

"How can you live in Goshen?"
Said a friend from afar.
"This is a wretched little place
Where people talk about tawdry things
And plant cabbages in the moonlight."

"But I do not live in Goshen,"
I answered.
"I live in Greece,

Where Plato taught and Phidias carved.
I live in Rome,
Where Cicero penned immortal lines;
And Michelangelo dreamed things of beauty.
Do not think my world is small because you find me in a little village.
I have my books, my pictures, my dreams,
Enchantment that transcends time and space.
I do not live in Goshen alone.
I live in an Unbounded Universe
With the great souls of all the ages
For my companions."

I did not like it. It seemed to say that in order to just stand living in the country, you had to bury yourself in books and dreams!

When I found the following, I knew that it more truly expressed my own belief about "The Goshens of America:"

"Why, yes, I live in Goshen,
This little town
Of little streets and ways,
Of little folk and great.
I eat, sleep and work here;
But most of all, I live,
And laugh and weep
And agonize and pray.

"I dream in Greece and Rome,
And try to bring my dream to Goshen.
And sometimes do, but mostly fail.
But here I meet my friends,
My living, breathing fellows,
And we walk, and think, and do,
And bless and hurt each other every day.

"Here I see great men, sometimes small,
And small men sometimes great.
And, out of all of Goshen's ugliness
See great beauty grow.
And so, I live in Paradise
RIGHT HERE.

Rural Home

We no longer have to go to the city to have attractive homes. Rural women are following the advice of the poet who wrote, "Buy hyacinths to feed thy soul." With her own creative ability, and the help of the Home Demonstration Agent, she is making her rural home "a thing of beauty." She is also beginning to have the conveniences of the town as well.

The rural woman knows her home is more than a home. It is an industry. A husband and his wife are doing a job together. They need each other, and she understands his work. Then, there are children in the rural home, a strong bond in keeping a man and his wife together. Children learn the discipline of creative work. In rural life, we use our homes. Any home that is too good for young people to use is too good.

Women's Organizations

The rural women's organizations are changing from the old-time Ladies' Aid day of quilting, serving suppers to earn money, and the selling of vanilla, to a total women's program that may do the above but also plans for the women to stretch their minds to understand the world in which they live, and to undergird the great world mission of the church.

We rejoice over the formation of the General Department of United Church Men for now, perhaps, men and women may serve as lay companions with the church and render a greater service to their Lord.

The Church and Migrant Labor

FROM THE COMMISSION REPORT

• The Commission on the Church and Migrant Labor was able to consider only four of the problems involved in this issue: employment recruiting; housing; health; and the relationship of migrant labor to the local churches.

The members of the commission expressed the hope for a strengthening of legislation on a state and national level, leading to cooperative control of all agencies undertaking to recruit migratory labor. This strengthening should prevent overlapping and the publication of the misinformation which is given to workers about available employment.

Inasmuch as employers are sometimes at a loss to provide proper housing for migratory labor, the commission members agreed that the Division of Home Missions of the National Council of Churches should be asked to make a study of plans for functional housing, and issue a pamphlet containing recommended plans for the use of those interested.

Because health and welfare services are often not available to migratory laborers, due to state or county residence requirements, the commission believes that such requirements should be eliminated. The members also believe that state legislatures and Congress should analyze and weigh in the balance various present appropriations for human needs against appropriations or grants for other needs.

Our fourth concern was the relationship of migrant labor to the local churches. We felt that there was a sort of stereotyped thinking in which the very word "migrant" plays a part. This might be broken down by several methods: Stimulation by the churches of cooperative action with public and service organizations; extensive use of public information media to mould public opinion toward a more Christian attitude (this might be done by way of newspapers, visual aids, printed material and radio programs); actual participation on the part of local residents in "Ministry to Migrant" programs through rummage sales, caravans to migrant centers; service in the field where migrant programs are being carried on; inclusion of migrant work in local church budgets; the use of every possible method to encourage local residents to make an effort to know migrants as people; to avoid paternalism and to use every means at hand to cultivate the personal dignity of the migrant, himself.

—CORRELL M. JULIAN, Chairman

Lay Participation

FROM THE COMMISSION REPORT

• In order to obtain more lay participation in the town and country church, a studied and compulsive challenge should be provided, with opportunity for the people to respond to that challenge. The words of Jesus Christ should be translated into a means for the people to accept both his demands upon them and his benefits to the community.

The approach to all lay persons should be governed by an attitude of acceptance and, therefore, not open to exploitation for the needs of any other person or the program of the church. The needs and potential abilities of lay persons should guide the church in its approach to them. Only then can they participate in the church to the fullest of their capacities.

The town and country church should initiate a carefully planned program of lay visitation to unchurched people across all class and organizational lines.

Laymen, women and children already in the church should be trained as leaders and followers of the faith. The church should strive to build a democratic system of leadership, with a fair spread of the load of responsibility.

A program of special training should be held for lay persons who are willing to preach the gospel in those areas of isolated and small groups of population where a full time ministry is not possible.

The Commission on Lay Participation in the Town and Country Church recommends the establishment of week day released-time Christian education as a means for training children who will be able to participate fully in the life of the church.

The Commission on Lay Participation in the Town and Country Church also recommends the utilization of canvasses for funds as a means of broadcasting to the community the witness of the church, its claims upon and benefits to the community.

—Paul Landis, Chairman
Edward H. Hastings, Secretary

The Town and Country Church in the Pacific Northwest

DON F. PIELSTICK

• When the American Board sent Dr. Marcus Whitman to the Oregon territory as a missionary, they sent more than a doctor and more than a missionary. He turned out to be a patriarch with great vision and indomitable determination. He had not been in the territory long before he became possessed with the idea that it must become a part of the United States.

In the winter of 1842-43 he ventured upon a history-making journey to the east, where he presented his case before government officials in Washington and promoted enthusiasm for emigration to the Northwest. In contrast to government officials, Doctor Whitman believed it was possible to take wagon trains through the mountains to the Columbia River. He succeeded in proving his point.

Columbia River Basin

Whitman was wiser than he knew. Even his versatile imagination could not have included the things which are now happening in Oregon: the gigantic Grand Coulee Dam developing hydro-electric power for industry and human convenience throughout the Northwest, or the dumping of millions of acre feet of water into the great Grand Coulee to irrigate thousands of previously arid acres.

Because he did not know of these possibilities Whitman could not have dreamed of the Columbia Basin as it is now dreamt of by the technicians—thousands of acres under irrigation in an almost ideal situation for family farms, making the venture of family farming a reasonably sure undertaking.

Family Farms

Farming in the Columbia Basin will be different from the uncoordinated plans of Whitman's day. There will be no laying out of farms and fields for horse and hand equipment; these farms will move immediately into the area of mechanized agriculture. There will be no guesswork as to the size of units, for units will be established which are reasonably satisfactory for farm family income. As soon as possible the chances that were taken by farmers of an earlier day will give way to assured crop production. If these plans materialize, the expectation is that the Columbia Basin will be one of the most prosperous agricultural areas of the nation.

What a different situation the churches will face in the Columbia Basin! In the rest of the nation rural churches face a declining farm population. In the Columbia Basin it will be a new, increasing population along with the increasing nonfarm population. In the rest of the nation churches are facing the consolidation of farms; here, farms of adequate size will be the pattern.

In the rest of the nation churches have faced the problem created by changing agricultural methods, from horse-drawn implements to power-drawn implements. Here farming will be undertaken with power equipment. In the rest of the nation farming was established on the traditional knowledge of agriculture; here farming will start with the best of scientific knowledge.

Can the Protestant churches fit into such a new type of situation? See other pages for answers.

Worship Services

• Three formal worship services were conducted by Rev. John C. Hanchett, minister of the Federated Church, Kellogg, Idaho, who was once the assistant minister of the First Congregational Church, Columbus, Ohio. Mr. Hanchett is one of a growing number of young men in the ministry who are "going west," as Greeley said, in order to lead congregations in the rapidly growing portion of the country.

The Trek

• Some sixty of us gathered for breakfast in Spokane the morning of October 26th for a three-day trek through the Columbia River Valley. We received preliminary instructions from Claton S. Rice and Gertrude L. Apel of the Washington-Northern Idaho Council of Churches, then went into two buses, where we soon found a large supply of Delicious apples that were delicious. The stock lasted all the way to Portland, and among the sixty were some heavy munchers of apples.

We were mainly officers of national and state denominational and interdenominational agencies, going to make an informal study of the special developments by way of irrigation and water power and the settlement of persons going on in the Valley; and especially the response of the churches by way of cooperative plans to meet the needs of the people who are still to come into the Columbia Basin project. For the churches, this has been called "comity in advance."

The over-all plan is described by Arthur Frederick on another page of this issue. I will give a few highlights of this traveling seminar.

We drove through dry farming area, where much wheat is produced, to arrive soon at Grand Coulee, the center of construction of great water-power installations that has been in operation since 1933. We saw two interdenominational local churches and helped to lay the cornerstone of a new building for one.

We went on through that unique volcanic ash and desert country that grows only sage brush until the water comes. Then the land blossoms forth. In the Columbia Basin Project there will eventually be 13,000 new farms and in all about 200,000 people. We spent the night at Ephrata, a rapidly growing town in what has been desert, but the water is coming rapidly. We met with ministers and laymen of the Central Columbia Basin Area, and heard talks by officials of the U. S. Bureau of Reclamation.

The second day we spent visiting farms and churches in the vast area "soon to be irrigated." We saw a demonstration farm, and went to the homes of settlers who with water went from "sagebrush to settled farm in two years." We felt we were getting to the grass roots.

Night at Richland, Washington, for a dinner with the enterprising leaders of six "united churches." In Richland live the workers and families of those on the well-known Hanford works of the Atomic Energy Commission. Officials of the great plant told us how little they could tell us about the mysterious materials they produce. The materials are used both for destruction and for healing, but no man knows exactly the emphasis. It would appear that the original motive was warfare, and that most of the materials go for warfare and not for healing.

The third day we crossed the great river where we were met by Gilbert Christian of the Oregon Council of Churches at the great McNary Dam, still in the early stages of construction. They are pulling hard to get it into operation by December, 1952.

We lunched with many church people at Hermiston, Oregon, where we heard about church activities in the rapidly growing small communities of Oregon. We rolled over good roads, doing two hundred miles after lunch to reach Portland around 8:00 P.M., where we picked up a bit of supper and had opportunity to rest before the round of committee meetings of the morning and the preparations for the Convocation.

—B. Y. L.

Church Cooperation

FROM THE COMMISSION REPORT

• The members of the commission on Church Cooperation in the Rural Community believe that cooperation can be achieved only through concentration on the things that unite rather than on the issues that divide, that all churches and faiths must cooperate with other members of the body of Christ in order to demonstrate true Christianity.

Towns or communities considering cooperative church action should remember that ministerial associations, though easier to form, are made up of ministers only, while councils of churches have the advantage of being composed of both ministers and official lay representatives. They should also remember that councils of churches may include towns, areas, or even counties depending upon the area composing "community."

The members of the commission on Church Cooperation in the Rural Community are interested in formulating a more adequate program for the advancement of Christ and His Kingdom, and believe that this can be better achieved through cooperation within the community and that this cooperation can be best achieved by the inclusion of all of the agencies of the community.

Therefore, the members of the commission recommended that we encourage our communities, through the agencies already in existence, to plan, community-wise, all programs dates and emphases so that the full impact of the total community will be available to each individual element.

Community agencies should also be encouraged to plan these events as far ahead as possible so that each agency may receive its full share of program time.

The Christian youth groups in the town and country churches often are not large enough to be sufficient within themselves to carry on a full program of youth activities. Therefore, the Christian youth of our town and country churches, with the leadership of the local pastor and adult advisors, are urged to respond to the call to United Christian Youth Action because it brings them into a wider fellowship of Christian youth, resulting in a more effective Christian witness.

—GERTRUDE L. APEL, Chairman

From Former Governor Sprague

• "One reason the Christian church has lacked influence in public affairs is its fragmentation. Through a growing sense of fellowship, stronger influence may be exerted through the democratic process."

A Church Plan for the Columbia River Valley

ARTHUR L. FREDERICK

• A study of the Columbia River Valley cannot be separated from an understanding of the Pacific Northwest. What is said of Washington might in some, or perhaps in many, instances apply also to Oregon. The reason for using Washington as illustrative material is of course due to the fact that the writer has done all his research in his home state.

The state of Washington, and more particularly the Central-Columbia Basin, is a high potential area for missionary work. During the last decade a tremendous movement of people to the Pacific Northwest has taken place. Whereas there were 1,736,191 people living in the state in 1940, the government census of 1950 shows a total of 2,378,963. This is an increase of over 37%. It is difficult to realize that one out of three persons one meets has arrived within the past ten years.

Church Load

The religious leaders in Washington might well have good reason to become panicky. When we add to these overwhelming numbers the increases which will come as a result of the irrigation of over half a million acres in the Central Columbia area, the load which the limited number of church members in the state of Washington will be asked to carry may be a burden too heavy to bear.

A study made by the writer in 1945 revealed that the percentage of population belonging to the churches in Washington was lower than in any other state in the Union. From studies in Washington still incomplete, it appears that substantial gains have been made during the past two or three years.

The last governmental census indicates that there is a growing tendency for people to migrate from rural sections to urban centers. This movement is quite pronounced in Washington. But these people in the rural sections are just as important and need just as adequate service as do the people in the larger centers. We must not forget that a very large proportion of our full-time religious leaders come from rural America.

Ten-Year Plan

It is very well to urge young men to train specifically for a life-time ministry in town and country churches, but unless we develop a statesmanlike strategy, we will continue to have five churches in a community where one church should exist. Denominations will need to work together on a national level and join with churches on the local level. It may take ten years or it may take twenty years.

I believe that I am safe in saying that Washington would like to be a pilot state for such a constructive ten-year plan. A carefully worked out ten-year plan would not only provide for a better religious ministry to every community in the state, but it would in the long run also bring financial returns through greatly reduced costs.

If the interest of youth in the state of Washington is at all indicative, Washington is ready to move ahead as rapidly as personnel and finances for this work are provided. Youth work in Washington is "ripe to pick" and it is just a question of who will do the picking. We are sure that the denominations can do it if they will join hands, and we believe that this is the only way they will be able to do it.

Team Work

We now come specifically to the churching of the Central-Columbia Basin. A ten-year plan has been carefully laid down for the development of a religious program in this vast territory. A blue-print is necessary for the construction of a building, and the same is true for educational and religious endeavors. But a blue-print that remains in that stage has little value. This is the state of development in the Columbia Basin. The blue-print is all ready to be used but it must be put into action.

Only team-work along the line can do the job. Facts are a first essential, imagination a second, and administrative initiative a third.

Plans for churching the Columbia Basin started action of the department of Church Planning and Strategy shortly after the blue-prints for the physical development of this territory were taking form. This department of Church Plan and Strategy is composed of every denomina-

Major Hutton, U. S. Bureau of Reclamation, explaining Grand Coulee Dam to B. H. Cain, Mark Rich and Dale Medearis.

tional executive in the state which participates in this program of the Council. Recently, the Council has authorized one layman to be added from each denomination. A plan is now under way to have each of the Presbyteries represented in the Department by its chairman of Missions.

At the regular meeting of the Department of Church Placement and Strategy in June, 1949, final action was taken and finances were provided to bring a previous study up to date. The report, entitled *The Columbia River and its Churches,* by the writer and Dr. Ross Sanderson, was presented to the Department of Church Planning and Strategy on September 3 and 4, 1950, and with a few minor revisions was adopted as the ten-year plan for churching the area.

The Columbia River report suggested a minimum of 2,000 persons per church. This is somewhat higher than has usually been recommended. However, subtracting the Roman Catholics and members of sects, and then recognizing that the percentage of church-members in Washington is low, the authors of the report believed that 2,000 per church was better than 1,500 or 1,000. On this basis twenty-two new churches will be needed within the next ten years. The report suggested five ways in which this might be done:

1. Assignment could be made only on request of a cooperating denomination.

2. Each town and community would have assigned to it a given number of denominations, dependent upon the careful estimate of population growth.

3. A block of territory might be assigned to a given denomination, and other blocks of an area would be assigned to other denominations respectively. Only one denomination would thus be found in each community.

4. All assignments to be made on the basis of the United Church.

5. A combination of Plan 2 and Plan 4 whereby all the existing communities would be served on the basis of Plan 2—by regular sequence of the appropriate denominations.

After long discussion, the denominations in their meeting of the Department of Church Plan and Strategy decided to use the combination plan, namely Plan 5, and that is where we stand at present.

A minimum requirement, in the judgment of the writer, would be to place a high-grade minister in the territory to serve all of the denominations. Such a person might well be related to the central Columbia Council of Churches, which in turn is of course related to the State Council, and through it to the National Council of Churches.

As soon as individuals come into a new community, such an executive secretary, serving the interests of all the churches, could make provisions for religious services at periodic intervals. These individuals need a spiritual ministry during the days when the territory and towns are still undeveloped. This can be done in a cooperative manner, for certainly, all denominations will not want to provide such service.

The services of such an individual should also be available for guidance in cooperative work among the churches which now exist in this area. Many types of work, such as youth evangelism, leadership education, daily vacation church schools and many other activities could be under the guidance and stimulation of such a council officer.

New sects are already rapidly moving into several established communities. It is quite possible that a minister-at-large, spending some time in visitation, could prevent much of the divisions and competition, and help build a strong Christian program of which we as Christians may justly be proud.

Because of the large load that churches in this region are already carrying, endeavoring to get themselves on their feet, they will obviously be able to do very little financially. Likewise, the denominations in the state are already carrying a very heavy load. It would seem that the minimum needs that we may need to expect from the national treasuries would be the complete budget for the salary and expenses of an executive secretary with office space and stenographic help. A grant of $12,000 to $15,000 for the next four, five or six years, proportionately shared, will hold this territory for these bodies and in the long run will more than repay the amounts invested.

The Church and Farm Policy

FROM THE COMMISSION REPORT

• There are three chief effects of the defense and war program on American agriculture. These are the demand for greater food production; the high level of employment, nationally, and a farm labor shortage; and the demand for food for other nations.

There are some common misconceptions regarding our total defense outreach. Our "world trade" is not "trade." It is one-sided, and we must, at least by the end of our defense or war economy, take some things in "barter" or "trade" for what we supply.

Our great danger, so far as farm policy is concerned is that, if and when the war and defense urge is removed, a terrific production and distribution adjustment will face us. This situation would be the problem of surpluses.

Americans need to know that most of the world is hungry. The diet of most underdeveloped countries is about twenty per cent of what we consider normal. The result of this is a high rate of breakdown of the "human machine."

Point Four Program

The United States has established the Point Four Program (under the State Department) to help underdeveloped countries to help themselves. Each country which receives benefits must put up part of the money, according to its ability to pay and the eagerness of the people for the help. (E.C.A., the Economic Cooperation Administration, differs from Point Four in that it works exclusively in defense-strategic lands.)

Point Four amounts to a "foreign mission" of the United States government to spread the "gospel" of welfare to the people. It is active in many areas of welfare, such as agriculture, public health and exchange students.

The Pacific Northwest

There are three general climatic areas in the Pacific Northwest: the coastal slope, which has extremely heavy rainfall although there is little precipitation during the summer months; the western Washington area and southern Oregon valleys with lighter rainfall and moderate temperatures in winter; and the eastern zone with relatively low rainfall and frequent cold temperatures in winter.

The coastal zone depends chiefly on lumber and the tourist business for income. The western or valley zone contains the greatest industrial activity and features a wide diversity of farm crops. (It is somewhat less than self-sufficient agriculturally.) The "Inland Empire," or the inner basin of the eastern zone, contains a variety of agricultural enterprises, chiefly forestry, grain and meat-producing livestock, except in irrigated areas which produce diversified crops suited to the more extreme variation in climate.

There is concern for sources of new wealth to support the growing population of the Pacific Northwest. At present, most of the surplus defense industry employees from the World War II years have been involved in a greatly accelerated forest and lumber employment. Except for the Columbia Basin irrigation project and other relatively small irrigation expansion projects, there will be little or no room for new farm families to settle.

One should notice, also, that, except for the new irrigation projects, rural communities of the Pacific Northwest should not expect any marked increase in population. Churches will need to make the most of the populations they now face rather than to hope for any great influx.

—Thomas Alfred Tripp, Chairman
James E. Merlin, Secretary

Publicizing the Town and Country Church

FROM THE COMMISSION REPORT

• Keeping the local church property in excellent repair is one of the best forms of public relations it can have. The church should be well marked with full and correct name printed in letters large enough to be read accurately from a distance. Directional signs placed on streets or highways, pointing the way to your church, are also excellent for publicizing the church.

Be sure your church bulletin and other church literature bears the full name and address of your church. The minister advertises his church by his approach and attitude.

Newspaper publicity is a very good way of getting the church before the public eye. The commission recommended the following rules when placing notices with the local paper: abide by the rules and policies of the paper; take your news items to the newspapers—don't expect them to come and ask for news items; get your copy in before deadline, not merely at deadline time; sign your article, give your address and telephone number; if you submit pictures with your news items, be sure accurate names are on the back of the picture—from left to right; seek to understand the local editor and his problems; share your news items with the editor; avoid sending carbon copies if you submit items to more than one paper.

Another way of publicizing the town and country church is by the use of radio time over local broadcasting stations. A varied religious program is preferable to a program made up entirely of speaking.

It was recommended that councils of churches sponsor radio workshops for the purpose of training local pastors in the use of this medium of bringing their churches to the attention of the public.

Other ways of publicizing the town and country church were discussed. Church papers (other than the bulletin) were recommended.

—Clifford G. Hansen, Recorder

Youth Panel

• Rev. Harry Atkins, Disciples, of Dufur, Oregon, was chairman of the panel on Youth's Contributions to the Town and Country Church. The young people who were participants said on behalf of youth that they are advancing the Ecumenical Movement. They also want to have appointments of leadership in the local churches.

Youth hears age say, "It can't be done," but youth on trying find they can do hard things.

Youth are active in choirs, in special services where they can take part, in the church schools and in their own organizations.

Young people find work camps a challenge, both here and abroad. They wish to study difficult subjects, such as the relations of labor and management.

The Call to United Youth Action, sponsored by the United Christian Youth Movement, is enlisting the money and time of large numbers of Protestant young people of thirty-eight denominations.

There are many mountains to climb. It was advised: "Put your mountains before your young people."

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

This Is How We Did It

VERNON K. BROOKS

• Grand Coulee (Washington) Community Church celebrated its sixteenth birthday on October 17, 1951, having been organized shortly after the local work on the Grand Coulee Dam began. Tradition has it that there were twenty saloons and one grocery store in one block at that time. Not all of the six thousand "construction stiffs" believed that pay day was a time to invest their week's earnings on taxi dancers, alcohol and gambling, however. Some had families and hoped for the day to come when Grand Coulee would be a truly American community.

The first religious services were held in the schoolhouse. The Continental Land Company donated a building site, provided a building would be erected for religious services within a year. On October 20, 1935, the first service was held in a building, yet without windows and furniture. Denominational contributions (via the Washington Council of Churches) to the building itself totaled $1,700. The remainder has come from local donations.

The Home Missions Council assisted in the support of the ministers until January of 1946, when the local congregation requested that it be discontinued. Since that time the church has been a contributing church.

Benevolence giving last year totaled $1,201; the spending budget for current expenses was $4,994.

Although the present membership of "The Church by the Cliff" represents only forty-nine active residents, the number of people who attend and give freely of their time and money, but are unwilling to transfer their church memberships, would increase the present membership roll to at least five times as many souls.

The resident population of Grand Coulee is steadily increasing; and the tourists who fill all available tourist accommodations for at least ten weeks in the summer totals half a million.

A continuing ministry of our church is necessary to meet the needs of these collective families and individuals.

Financing the Town and Country Church

FROM THE COMMISSION REPORT

• The discussions on Financing the Town and Country Church disclosed several problems which seem to be common to all denominations. Many of our town and country churches are handicapped by lack of funds to do effective work, but might have more money with which to meet their expenses if their people were informed about the needs of the church.

Large numbers of our people do not know the joy of giving which grows out of Christian love and stewardship. Tithing is too little known or appreciated as a worthy minimum standard of Christian giving. Too few of our people are individually challenged and invited to participate in the whole experience of Christian life. We need more year-round effective education in the motivation of giving.

Too few churches or Christians see themselves as a vital link in the whole Christian enterprise, that each part is dependent upon every other part.

A good, well planned, carefully executed plan of an Every Member Canvass was generally accepted by the members of the commission as a most promising way of meeting the above problems if it keeps central the spirit of Christian commitment.

A comparison of experiences showed that most denominations are moving toward stewardship as an essential part of all church life. There is renewed emphasis on stewardship —especially New Testament stewardship—in our preaching, periodicals, and educational curriculum materials.

One member told of a church increasing its benevolence giving by seven hundred per cent through missionary education and stewardship training. Most of the members favored the use of envelopes for regular giving. Several spoke in favor of a double-pledge (double envelope) system.

Special day or season emphasis was discussed as a possible means of raising additional funds. The Lord's Acre program was especially lauded as an effective way of teaching stewardship and increasing gifts to rural churches. A church-owned farm was discussed as a possible way of securing additional income. Several members of the commission had had some experience in this. It was pointed out that it might make it possible for a church to remain in some area when it might not otherwise be possible to do so. Certain dangers were seen but the plan was believed to have real merit.

The group came to its final session with the conclusion that methods of financing are important but that it is of the utmost importance to have the Christian spirit in all our efforts if we are to have success. If we have the knowledge and the faith that God is a living God and that he is sufficient for all our needs, success will be inevitable.

—GEORGE KERR, Chairman

The Portland Churches

• Many of the ministers of Portland served as ushers at general sessions of the Convocation, and a number of their leaders in music came to lead the singing at the general sessions.

The Portland Council of Churches served us with distinction, handling registrations, housing, and an information desk.

There was much genuine rural urban cooperation at Portland.

Recruiting for the Rural Ministry

FROM THE COMMISSION REPORT

• A minister should understand the nature of the community and the relationships of individuals and families to the total community, and minister to them within that context. A rural minister brings the Gospel of Christ to his people with a full awareness of, and sympathy for, the rural community structure and its economic base.

The unanimous opinion of the commission was that man is called to the ministry rather than to a particular ministry; but it was recognized that frequently at the time of his call he sees the total ministry of the church in terms of a particular or specialized area of the church's work. Because he must minister to the whole church, all ministers should receive a full basic training in theology, history, Bible, homiletics, and pastoral theology.

Seminaries should, however, be oriented to the historical fact that both Jewish and Christian churches throughout most of history were operating within the context of a rural structure. It is significant that the population of the earth is still four-fifths rural.

Specialities within the seminary curriculum should not be permitted to take the place of basic training, and it was recognized that all ministries are to some extent specialized ministries. Training should encourage adaptability and a readiness to learn new techniques and new viewpoints to the extent of participation in in-service training.

Specialized training within the normal theological curriculum should include, in addition to courses at the seminary, laboratory and clinical training. In the case of training for the rural ministry, the resources of the agricultural colleges and the other agencies of the state and federal government should be used.

Recruiting must be for the ministry in general, and for this purpose summer camps for youth and vocational conferences for students in high school and college should be utilized. The challenge of the rural ministry should be presented on a par with similar challenges from other fields of service, including other areas of the church's ministry.

The responsibility for recruitment to the rural ministry seems at present to rest almost entirely with the several professors of rural life in the various seminaries, but it should be assumed by the church as a whole both before theological instruction has begun and during the seminary years. The view that only the incompetent work in the rural field should be combated by the whole church.

Denominational authorities should accept the responsibility of magnifying the status of the rural clergy by appointing rural men to significant positions on commissions and boards. They should concern themselves that reward for good work in the rural field is not promotion to a city charge but does result in economic security and satisfying prestige within the rural situation.

—CALVIN SCHNUCKER, Chairman

The Church and Community Agencies

FROM THE COMMISSION REPORT

• The church and the home are more fundamental institutions than are any of the other agencies in the community. Their functions are unique and cannot be paralleled by any other agency.

It was the consensus of the members of the commission on The Church and Community Agencies that the church furnishes the value system by which community agencies should function in a democratic society, even though it does not participate as an institution. Protestantism has some fundamental values within its theology that should implement the services of the other agencies in the community

The members of the commission felt that churches should encourage their members to participate in the work of community agencies. During the sessions the question was asked: "Does a person have to accept the whole program of a community agency in order to participate in it?" The members felt that church members should participate in the work of the agencies with which they can cooperate on even a limited basis, even though they cannot accept the whole program.

It was felt that churches should work closely with the welfare program of the community.

During the sessions, the subject of political differences in connection with community agencies was introduced. It was suggested that a political discussion in a church would have a slightly different tone than it would in any other group. If it is a truly religious organization, the discussion would not be so much an attempt of the individuals to foist their ideas upon the group as a whole as for all the people in the group to examine their ideas in the light of Christian principles.

—ADIN STEENLAND, Chairman

From Governor Arthur B. Langlie, Washington

• No leadership can be more inspired than its leader. Nor can the strength of a nation be greater than the integrity of its citizens. It is plain that responsible, dynamic government is an individual matter whether in areas of administration or in the congregations of our voters.

The moral integrity we seek and must have in high places can never be assured by legislative resolution or punitive, executive action. Man cannot be forced to live righteously and conduct his dealings with his fellowmen squarely and without censure. Before he can lead or before he can follow purposefully he must come to grips with the wholly individual question—Is he willing to sacrifice self-glory and in its place lay hold of the strength that springs from humility, in order that he serve God and his fellowman?

A positive answer to this question by each of us is the only key to honest government and the only road to peace.

The Church and the Family Farm

FROM THE COMMISSION REPORT

• Three major aspects of this subject were studied during the sessions of the commission on The Church and the Family Farm. These dealt with the special land tenure problems of the Pacific Northwest and the national and church programs that are taking place.

It was the consensus of the group that the major types of land tenure in the Pacific Northwest consist of large wheat farms (many owned by families not living on the premises); small irrigated farms of one hundred acres or less; beef cattle ranches; farms near cities and towns whose owners have other employment and devote only a portion of their time to the cultivation of their land.

Some of the problems which are evident in this area are the high purchase prices of available properties and necessary equipment for young people getting started on the land; industrialization and mechanization of farms (often with a professional manager in charge, aided by seasonal or migratory laborers); land that is inadequate in size to supply family needs; tenant farming; and the problem of succession of property from father to son.

Ways and means by which the church may relieve the severity of these situations were discussed. It was felt that the church should, through education, help the farm owner to become better acquainted with the dangers of farm consolidation and the necessity of choosing the right successor to his property when he sells his farm. The farm should be sold to someone who would make a cooperative Christian contribution to the community as well as for his farming ability. Also, the church should do everything within its power to help young people to become established on the land.

County one-day institutes on the Church and the Family Farm were recommended, these to be held on an interdenominational basis, using county agents and representatives of government agencies.

While it was conceded that such institutes could not solve all the problems involved, it was felt that churches and Christian individuals could and should act upon the discoveries made at such institutes.

—SHIRLEY E. GREENE, Chairman
KENNETH BELL, Secretary

Panel on Migrant Labor

• Correll Julian of the Pacific School of Religion led a panel on The Churches and Migrant Labor. There are many seasonal agricultural workers in the Pacific Northwest.

Members of the panel pointed to the progress in making services available by way of information about jobs to be had, and by way of health and medical care. The insecurity of the migrant agricultural worker is evident.

The attitude of local churches toward the migrants was fully explored. The local church has often a difficult problem because of the indifference and hostility of the members of the settled community toward the newcomers who arrive in large numbers and will stay for a brief period only.

Much can be done through proper organization and the cooperation of local churches that are committed to service. The minister's own attitude is important. The willingness of lay volunteers to put in time is essential. When there is devotion, money also becomes available.

The Committee on Migrant Work, Division of Home Missions, National Council of Churches, and the cooperating state councils of churches, are assisting many communities serving a growing proportion of the families of migrant workers of the nation.

Those taking part in the panel were Dr. Richard H. Wilcox, Oregon State Board of Health; Mr. J. D. Wilson, Oregon Employment Service; Paul Bock and the Reverend Myron Hall, Students in Industry; Mrs. Ray Miller; and Mrs. John N. Merrick, President of the Washington Council of Church Women.

Church and Community Studies

FROM THE COMMISSION REPORT

• During the discussions on Methods of Making Church and Community Studies the commission members defined the community and felt that the first step in making a study, in order to determine the area of responsibility, would be to make a map of the community. This map should include not only the geographical boundaries but the schools, bank, stores, post office, telephone office, etc. A study should then be made of community needs, size and income of families, and health conditions. (Each minister should study the history of the community he serves.)

Some of the available sources of information for making such a study are the church annals, federal census, and the local Board of Education.

It was felt that the census should be carried out on an interdenominational basis and, to get the best results, a census taker should not have his own neighborhood to survey. It was felt, also, that evangelism should not be undertaken during the community survey.

After deciding upon the number of census takers needed for the survey (a good way to do this is to divide the total number of families in the census by fifteen or twenty), they should be selected and trained with care. Each one should be provided with a map of the area he is to cover, cards and pencils. It is a good plan to have two men in one area, each stopping at alternate houses (not together). A member of each family should fill in its own card.

Each census taker should do his own tabulating on a mimeographed sheet of paper provided for the purpose. This is good training for accuracy and legibility. The results should give percentages of sex distribution, age grouping, church membership, baptism, church preference, size of families, and the number of home owners, and tenants.

The census can be meaningful only if the results are followed up and plans are made for church, fam-

ily, individual, and community enrichment.

—Roy Sturm, Chairman
Barbara Wolfe
John T. Braun
Sara Walker

Religious Education

FROM THE COMMISSION REPORT

• The commission on Religious Education in the Town and Country Church recommends that each town and country church have a definite program for the enlistment and training of church school workers. This program should be extended over a period of time, keeping in mind individual growth on the part of both teachers and pupils.

New workers may be enlisted from among the parents of the Sunday school children, from adult classes, from business and professional people in the community, and from the new members of the church.

The training should be made available by way of in-service institutes, personal interviews, guided reading, study and discussion courses, conferences, sermons and observation classes.

Religious education should begin with the child in his own home. The commission on Religious Education in the Town and Country Church recommends that the primary emphasis of this subject should be on "The Family." Preparation and counselling for marriage is important in the establishment of a Christian home. "The family that plays together and prays together stays together." Therefore, the church must find ways of reaching the home and providing opportunities for family fun at home and with other families of the church; family worship; family reading—through a church library, home library, and good reading lists; family service projects for others; and family nights at the church.

The commission recommends a more careful choice of audio-visual aids in the field of religious education.

—Ruby Paragrin, Chairman
Clayton B. Wittstruck, Secretary

Music at the Convocation

• The choir of the Northwest Christian College, Eugene, Oregon, Mrs. Maude Woodyard, conductor, gave a formal musical program on "Governors' Night," when Governor Douglas McKay of Oregon and Governor Arthur B. Langlie of Washington spoke, being introduced by Charles A. Sprague, now editor of the *Oregon Statesman*, Salem, and former Governor of Oregon.

The evening when Mrs. James D. Wyker spoke on the contributions of women to town and country churches, we had a musical program by the combined choirs of Clatskanie and Westport churches, Art Haulman, conductor. This group of people drove sixty miles to participate that evening. The program was not only good for its music but also as an example of what can be done by church cooperation. It may be that cooperation in hymn festivals will become a technique of church cooperation.

Hymns of the Rural Spirit, the "rural hymnal" was used for informal group singing. This hymnal is available from the Department of Printing and Distribution of the National Council of Churches (35 cents, paper; 50 cents, cloth—lower prices for quantities of more than twenty-five copies).

A Minister on the Grange

WILLIAM GANLEY

• Throughout the years I have been a member of Dudley (Mass.) Grange, Grange Hall has stood out in my mind as the place where boys and girls, young men and women, middle-aged and elderly folks, families, neighbors, friends, farmers, housewives, wage-earners in various trades and occupations, town officials, school teachers, students of Webster, Dudley, and vicinity, motivated by the same fraternal and cooperative spirit and desire, meet as members of the Grange, at regular stated times, to give expression to and to satisfy their common, social, moral, civic, and material needs.

In the Grange Hall means and opportunities are provided for satisfying these needs. By way of example, there is the Bible. It lies open on the altar during each session of the Grange. It is a reminder to the members present that they have relations with God and are dependent on Him; that they are God's Fellow-laborers; that only those who obey His commandments and build their characters in accordance with the moral principles and teachings and example of Jesus can successfully withstand the temptations and trials that daily assail them and try their souls; and can attain noble, Christian manhood and womanhood.

To me our Grange Hall stands for the very finest and highest type of citizenship. The prominent presence of the flag and the salute given to it calls to our remembrance that the men and women who founded our nation, and those who fought to preserve its unity and those who struggled and gave their lives on foreign soil in behalf of liberty-loving nations, loved their country more than they loved themselves and loved liberty more than they loved their own lives. Our salute to the flag is given with the knowledge that our nation guarantees to all its citizens liberty and justice—liberty conditioned upon obedience to law and order.

I cannot see how any Granger who truly loves our country, who appreciates and is thankful for the blessings and privileges we enjoy under its flag can, after saluting it, fail to feel fully and keenly our obligation to do our utmost to support our dependents, maintain our homes, conduct our business, ply our trades, follow our professions and fulfill our civic duties and our political responsibilities; being prompted purely by honest motives and keeping in mind always the well-being of our nation and the welfare of all our fellow-citizens.

—*The National Grange Monthly*

Extra Copies

• If you want extra copies of this report, remit at 15c each. Send your check to Town and Country Church, 297 Fourth Avenue, New York 10, N. Y.

Annual Report

of

The Department of the Town and Country Church

• The Department of the Town and Country Church of the Division of Home Missions, National Council of Churches of Christ in the U. S. A., carries on its functions with formal representation from the Divisions of Christian Life and Work and of Christian Education. The department has found the rules of procedure adopted by the Division of Home Missions to be adequate for its operations.

Carrying out the general purpose of the "cooperative development of policies and programs" on behalf of town and country churches, the department has:

1. *Encouraged interdenominational in-service training* for ministers, ministers' wives, workers in religious education, and all others interested. These short courses, or institutes, are held at numerous colleges and universities by the institutions themselves. The administration is altogether local. The department advises with those who are interested in offering courses.

2. *Promoted Rural Life Sunday* on the fifth Sunday after Easter by arranging for the preparation of an order of service and for suggestions of ways of observing the day. In 1952, Rural Life Sunday will be on May 18th.

3. *Promoted Harvest Festivals* in churches on appropriate Sundays from August through November by arranging for an order of service and publicizing this type of observance. There are indications that, in 1951, many urban churches participated in harvest festivals.

4. Held the annual *Convocation on the Church in Town and Country*. The last session was held at Portland, Oregon, October 30-November 1, 1951, and emphasized church and community situations of interest to the church people of the Pacific Northwest. Prior to the Convocation a group of about sixty officials of church agencies traveled by bus for three days through the Columbia River Basin, studying problems involved in the churching of many rapidly growing communities.

5. Published the monthly periodical, TOWN AND COUNTRY CHURCH, a magazine emphasizing methods of work, stories of local church programs, techniques of church cooperation and rural community developments. Current literature is reviewed. New prayers, hymns, poetry are published, as well as results of studies, declarations of policies and programs of work.

6. *Advised with other units of the National Council* with respect to their rural or town and country services.

7. *Rendered certain field services,* mainly in cooperation with state councils. The department is offering its cooperation to state councils that wish to bring together denominational town and country communities for coordination of their programs. Its staff consults, as time permits, with these state committees.

8. *Collaborated informally* with officials of the U. S. Department of Agriculture, of state agricultural colleges, of farm organizations, of social agencies.

—CLAUDE J. SNYDER, Chairman
BENSON Y. LANDIS, Exec. Director
DON F. PIELSTICK, Exec. Director

"The Man With A Hoe"

• The Art Museum of the city of Portland cooperated with the National Convocation by arranging a showing of Millet's famous painting, *The Man With A Hoe,* which was loaned to the Portland Museum for the occasion by Mr. W. W. Crocker of San Francisco. The painting was hung with the following label:

> Millet painted this picture shortly before the Official French Salon of 1863. It was exhibited there and raised a storm of protest, the artist being, among other things, accused of being an Anarchist, a Socialist and unappreciative of the beauties of nature.

In a letter to a friend, Millet defended himself:

"Certainly, I am surprised at the ideas which people are so good as to impute to me! Is it then impossible simply to accept the ideas that come into one's mind, at the sight of the man who 'eats bread by the sweat of his brow'? There are people who say that I see no charms in the country. I see much more than charms there—infinite splendours. I see, as well as they do, the little flowers of which Christ said: 'I say unto you, that even Solomon in all his glory was not arrayed like one of these.'

"I see very well the aureoles of the dandelions and the sun spreading his glory in the clouds, over the distant worlds. But none the less I see down there in the plain the steaming horses leading the plough, and in a rocky corner a man quite worn out who tries to straighten himself and take breath for a moment. The drama is surrounded with splendour."

Rural Life Sunday, 1952

• Rural Life Sunday, the fifth after Easter, which has its roots in the Rogation Days, is a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth. It will be observed this year on May 18th.

Both rural and city churches may observe Rural Life Sunday. Each type of church may invite the other to share in some of its services. Parishes consisting of several churches in a circuit or yoked field can make it a parish day for all services and a dinner. Country and city pastors might exchange pulpits on this day. Local agricultural organizations such as 4-H Clubs, Future Farmers, Farm Bureau, Grange and Farmer's Union, are often willing to attend and share in the services. A rural play or pageant may be given; there may be discussion groups in the evening.